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EVILS OF CITY LIFE.

DR. DIXON POINTS OUT THE GREAT DANGER OF TODAY.

The Cities Are Absorbing the Manhood of the Country and Destroying Most of It. A Time For Righteous Indignation and a

New York, April 16,-Rev. Thomas Dixon today delivered an impassioned sermon on the gross materialism and destructive tendencies of city life. His text was John ii, 15, "And he made a scourge of cords and cast all out of the emple, both the sheep and the oxen, and he poured out the changers' money and verthrew their tables."

This is a most remarkable scene in the history of the ministry of Christ. It is a scene in which we behold the indignation of Jesus. So vigorous is this expression that the result is physical vio-lence. To some minds of today such a scene in the life of Jesus is an impossibility. They refuse to believe in such a Christ, and these are the people who insist that they have the last word from Christ to the world. The trouble is that they have looked only at one aspect of the life of Jesus. He is gentle, he is loving, he is tender, he weeps, and yet he brings a sword and deliberately makes a scourge of cords and with physical violence drives from the temple those who were desecrating his Father's house and with physical violence overturns their tables. Christ is Christianity. Jesus said, "I am the way."

What does this scene in the life of Jesus. directly in the line of his ministry, teach

Good for All-Good All the Time. Certainly two things.

First-There is an hour for Christianity to wield the lash and use the knife. There s a time, in other words, for all things. There is a time for gentleness and tenderness and love. There is a time for wrath and indignation and for overturn ing. There is a time to laugh, there is a time to weep; there is a time to sing, a time to pray, a time to fight. The music of life is not made on a single string. There are other elements than the gentle and the soothing, which enter into the essentials of a rounded, active life. It is so in the individual, in socie ty and in the church.

In the life of every man there are time for tenderness and love; there are times for the assertion of the sterner elements of life and the assertion of wrath and indignation at the proper time, all as essential to the world's welfare, to the salvation and happiness of mankind, as the introduction and maintenance of the gentler and sweeter elements. No man can live a normal life in this world and do his duty, endowed even with moderate talents, without being confronted with hours in which the soul must rise in all the power of righteous indignation and assert in all their elemental power the original forces even of anger and of

A TIME FOR RIGHTEOUS WRATH. So in the life of society there are times when the community must rise in indignation and rid itself of pestilence. There are times in the life of a community in which the seeds of joy and of love and of gentleness can be sowed and cultivated. But there are hours when, with flame and ax, those who have the good of society at heart must go forth and resulting in death, unaccessary. Why endure of society at heart must go forth and this torrible disease? We guarantee burn and strike down and remove if the benefits received, at a box, 6 for \$5. Guarantees people are to be saved from contagion leads his army through Saxony, upon people are to be saved from contagion leads his army through Saxony, upon church there are hours in which the gospel of joy and of peace and of loving kindness is preached and should be preached, and there are other hours is which the wrath and indignation of purity and truth and Christ must b preached. It is useless to say that in such an hour light will overcome darkness, gentleness will overcome violence. Jesus Christ did not find it so. His disciples would do well to follow him. There have been hours in almost every century of the history of the church is which there was absolute call for righteous wrath, and when only such forces were adequate to the salvation of the

church and of the people. What could have saved the church in the days of Martin Luther save the violence which resulted in the Protestant establishment and in the purification of the Catholic church? There could be no compromise with the corruptions that had grown up within the body of Roman Catholicism. Tetzel, the chief exponent of the doctrine of indulgences, preached in the ear of Luther. "Indulgences," said he, "are the most precious and sub lime of God's gifts. This cross (pointing to the red cross) as much efficacy as the cross of Jesus Christ. Draw near, and I will give you letters duly sealed by which even the sins you shall hereafter desire to commit shall all be forgiven you. I would not exchange my privieges for those of St. Peter in heaven for I have saved more souls with my indulgences than he with his sermons There is no sin so great that the indul gence cannot reach it. Let him only pay largely, and it shall be forgiven him

Even repentance is not indispensable." If any man doubts that this be a true statement of the preaching of a duly accredited delegate from the highest Catholic authority in his age, let him refer to the words of Pope Adrian, successor to Leo X, crowned in 1522, when Germany was ablaze with Lutheranism Through his legate the pope declared at the diet of Nuremberg, summoned to deal with Luther, that "these disorders had sprung from the sins of men, more especially from the sins of priests and prelates. Even in the holy chair," said he, "many horrible crimes have been

committed. The contagious disease spreading from the head to the members. from the pope to lesser prelates, has spread far and wide, so that scarcely any one is found who does right and is free from infection." Confronted with such a situation, can any sane man maintain that it was the duty of Martin Luther to remain quiet and to preach the simple gospel of love and of gentleness and o good feeling to friends and enemies in side the church and outside? No; there was an hour in which the honest soul of the reformer cried in hot indignation "in the name of Jesus, I will endure it no longer!" and the issue of battle was joined. There is a time to pray. There is a time to fight.

THE TERRORS OF DEVOTED LOVE. Second-That true love in Christ has its torrible hours in such a world. There are aspects of love beyond the mere expression of tenderness and of kindly feel-Love has its hours of the terribl and of the sublime, when death is preferable to dishonor, and when vio need is to be desired above the baser things that come with submission. A Virginius could kill his own child for love's sake, and we cannot say that the awful deed of such a father transcended the limits of the real expression of a father's love

only capable of anger, but that he wa Let us remember that Jesus was the supreme expression of the love of God. If this be so, love living in this world must be confronted with hours in which wrath and indignation rule su preme. It cannot be otherwise, The love which filled the soul of Christ was a consuming fire, and before it evil mus

be burned up. We are told that his baptism was th baptism of the Holy Ghost and of fire Upon more than one occasion in his life we are told that he was angry. He said himself that he came to bring not peace but a sword. Such scenes in the life o Jesus, such utterances from his lips, cannot be reconciled with the sentimental slush of a certain school of Christianity which continues to cry "Peace, peace, when there is no peace, when there can be no peace with the forces of hell. There is a large amount of unadulterat ed hypocrisy in the ery for the gentle-ness of the cospel in this hour. It will be found in acores of cases to emanate from men who hate the gospel of Christ with all their soul, and who cry for its gentleness and its sweetness because they feel the touch of the sword of Christ, o his truth and his indignation and his anger in their inmost souls.

Jesus sacrificed himself. Christianity means the sacrifice of self. If we would be the disciples of Christ, we must be willing to sacrifice self. The man who sacrifices himself must displease the selfish. It is an arraignment of them and of their life. One of the most difficult sacrifices for the follower of Christ to make today is to count his reputation as nothing for Christ's sake; is to be willing to be hissed and cursed and spit on by the people. The most difficult sacrifice which Christianity demands of its followers today is that they be willing to be unpopular. It is an easy thing to pander to a vitiated public sentiment. It is an easy thing to sell one's soul for this cheap applause. The follower of Christ who does it has betrayed his Master, has belied his profession and is untrue to the first principles of his life-the sacrifice

The world hated Jesus Christ, He was not a popular preacher in the sense that he pleased the powers that ruled society. They hated him with the bitterest in tensity of their dark souls. It is impossible for any man to live a true Christian life in this world, following Jesus in spirit and in truth, and not be hated. Jesus says it himself in so many words. Hear him: "If ye were of the world, the world would love its own. But because ye are not of the world, but I chose you out of the world, therefore the world hateth you. They persecuted me. They will also persecute you. Yea, the hour cometh that whosoever killeth you shall think he offereth service unto God."

THE SWORD OF CHRISTIANITY. There is and there must be of neces sity a point of contact with evil at which Christianity bursts into a consuming flame. The Christianity incapable of such a consummation, of such violence, if you please, is dead, not living. Nor is this in any wise inconsistent with the highest conception of Jesus. In his personality was blended the tenderest, the divinest love, with all the elements of sternest, moral warfare. We see these elements combined frequently in the character of the stern warrior. Prince Henry, the brother of mission of death, and yet he is careful of every field of grain. If a soldier stepped out of the direct road, the captain was punished.

One day in the harvest season the prince saw the peasants hurrying to save their crops from an approaching storm. Immediately he had every horse taken from the baggage wagons and sent to the assistance of the farmers, who were amazed at this sympathy from a great general and an enemy. On one occasion 300 French officers were taken prisoners and brought before him. He was indignant that they had been deprived of their swords and restored them at once. The wounded among the prisoners he cared for as carefully as if they belonged to his own army. When he learned that 50 of them were without money, he provided for them from his own purse and at considerable inconvenience to himself. It is possible to fight and yet to love your enemy. It is possible to fight for principle and truth and right and in the very battle seek the salvation of those against whom we fight.

And after these wars for righteous principle it happens again and again in the history of the world that those against whom we fight are brought to see that they were wrong and that the battle was for their own good, even though they were blind and could not see it. We have a most striking example of this result in a remarkable confession recently made by Arabi Pasha, the Egypt patriot. Twelve years ago he was the most powerful man in Egypt. He headed a rebellion, nominally against the khedive, but which Arabi insisted was really on the khedive's behalf. He desired, he said, to deliver Egypt from foreign domination and preserve her for the Egyptians. He made a brave and desperate fight, but was beaten and has since been living in retirement in Ceylon. He declares that his interest in Egypt and love for his country are as intense as ever. He declared recently that his whole life had been a He regretted opposing the English occupation of Egypt. He de-clared that he had found the English had done for his country what he had hoped to do, but could never have suc-

ceeded in doing.
"Not one of her own sous," said Arabi "could have given Egypt the release from oppression and injustice and the good government which she now enjoys. All that I have fought and struggled to attain is accomplished. In my blindness I was resisting the surest means of schieving my own aims. I was fighting for the liberation of my country. I am sorry now I did so, and I am glad for my country's sake I was defeated." So the men against whom Christianity wages its righteous war will in the end rejoice in their own defeat. Such a war is waged against them not because we hate them, but because we love them.

THE POLLUTION OF MODERN CITIES. So today the church of Christ in on enters of civic life is confro. 'ed with just such a crisis. The hour has come for the righteous indignation of the church of Jesus Christ in our great modern cities. It is the hour for righteous wrath and for the action—yes, the vio-lence of the Christ under the influence of that wrath. This is so.

(1) Because of the tremen ous growti, and importance of these great modern centers of life. The city is the heart of modern civilization. It is the key to the century. It is the key to the future. The cast 50 rears have seen this ever to

dominate the world. It has drained the life from the rural districts and concentrated it at these nerve centers of the world. Here civilization has massed its numbers. The cities of the ancient world, before the fall of that ascient world, were insignificant in comparison with the giant cities of the close of th nineteenth century.

Imperial Rome, mistress of the cient world, was a pygmy beside Lor don, the capital of the modern world. And London of today is but a faint prophecy of what will be the London of the close of the twentieth century, at the present rate of progress. Here in the city is concentrated the wealth of the nation, the wealth of the world. Money, and all the power of money, and all that money means to society, to commerce to politics, to the masses, to the race, are to be settled here. The influence of the city is now absolutely supreme as the governing power. city governs our politics, state and national. The city governs, the commerce of the world, national and international. The city governs the formation of the social structure. It governs fashion: it rules literature; it controls the press; it makes the atmosphere which those who rule the nation breathe.

(2) While the growth and importance of the city have been thus overwhelming and continuous to increase with incredible swiftness, it is precisely in the city that the failure of the church of Christ has been most pitiable. Taking the modern world as a whole, Christianity has made remarkable progress within the past quarter of a century. In America Christianity has advanced with rapid strides. taking the country as a whole. We have enrolled 20,000,000 adherents in the United States. We have thousands of churches. We are building thousands of new ones every year. Church membership has increased in larger proportion than the population. Christianity is triumphant all along the line, reckoning things in their total.

Our progress in the heathen world has been miraculous. Closed gates have opened wide. Nations have been baptized in a day. The ports of the earth are now open to the Christian missionary, and their triumphs have been miraculous But here our boast must end and 'our sorrow begin. This increase has been in the rural districts. It has been in the small towns. It has been in the country. In the cities we have not only failed to increase, but Christianity has perceptibly declined in its organic life within the

HEATHENISM IN OUR CITIES. A distinguished writer who has given years to the study of this subject declares that there are from three to six times as many churches for a given population in the country as in the city and that in our great cities, as we all too well know, there are wast populations nearly or quite destitute. The old Twentieth assembly district in New York had a population of 60,000, and there were three little Protestant churches. In the whole nation for every 60,000 people there are 120 evangelical churches. But there is one district in New York with 50,000 souls in which there is one Protestant church. In the heart of Chicago there are 60,000 people, it is said, without a single church, either Protestant or Cath olic. In six assembly districts of New York there is a population of 360,000 people, for which there are 31 Protestant churches and 3,018 saloons. The whole country east of the Mississippi shows hat there are as many churches as saloons, and yet for this population in New York, larger than the city of Cincinnati there are 100 times as many saloons as churches. The First assembly district of New York in 1880 had 44,000 people 7 Protestant churches and 1,072 saloons

-153 saloons for every church. Nor does this failure of church life simply apply to Protestantism. Our Jewish population has become atheistic and have deserted their synagogues by thousands. At an Ingersoll lecture one-half the audience will be found composed of Jews, and it is a remarkable fact that sometimes whole families will be found at these Sabbath entertainments over which the distinguished colonel presides. Roman Catholicism has not held its own in our cities. In a Roman Catholic population of nearly 800,000 in the city of New York the number of the faithful is exceedingly small as compared with this tremendous total. The Catholic church does not hold one-half its people who move from other nations and locate in our cities. They drift into indifference,

into materialism, into atheism. The failure of Protestantism at pres ent in our cities is one of the most painful facts before which the earnest Christian stands today. In New York city the Baptist denomination has declined within 20 years in actual numbers. The gain of a few hundreds on the rolls is more than offset by the difference in strictness with which the rolls have been kept. What is true of the Baptist denomination is true of every other evangelical denomination in this city.

(8) The truth is, the city of today, the modern city, whether in the east or in the west, is a seething hell, in which the manhood of the nation is daily being consumed. Materialism is rampant. The god of the city is the god of mammon, the god of power. More and more have the strong fallen into this fetich worship. Their motto is, "Money by all means, by any means, fair or foul." The hot breath of this scourge soon burns out the ideals, the faiths, the hopes and the love born into the heart of man under normal conditions. The sum total of the forces that affect life in our cities today is overwhelmingly against the development of a righteous character. The pressure of work is insane. Men are in a fever. They do not stop to think. Things high and holy and noble are brushed aside in the wild, mad scramble of the hard, modern business world. Men are driven to such an intense speed that the moral point of view is lost. The reaction from this results in dissipation

rather than amusement. In the reaction from this debanchery of body and soul sane amesement seems almost an impossibility; hence the deg radation of our amusements in the cities today. Our theaters wallow in filth They pander to the gutter. They pander to the Bowery. They pander to the vi clous in high society and in low society and there is scarcely ar exception. Gam bling is rampant and opens its thousand doors to allure the young and to abso-lutely destroy. In this horrible pressure of life the ocial evil is intensified. Womanhood in degradation becomes a mod-ern power for evil. Saloous have multiplied not only in numbers, but in their power for evil, in their attractions, in the free table which they set, until it is next to impossible for a man with hon-est intentions a the lower walks of life to live in a modern city and keep out of those hell holes.

The reading matter which is provide for this population is of the most degrad ed character. It is thrust under the nosof the passing crowd. It is nailed upon the bulletins in glaring colors. It is cir culated among the young and the foolish the ignorant and the thoughtless, to bear

its fruit of death from day to day. The influence in the higher circles of society is irrational, materialistic, and tends to destroy reverence, faith and the stability of home and home ideals. The people in our cities live in tenements live in overcrowded hovels in which dogs and hogs could not breed, and extat through many generations. It is simply a physical impossibility for fational manhood and womanhood to be born and reared in such houses, in such streets, and under such conditions as exist in our modern cities. This fact is shown in the deterioration of the working people of the cities. It was found recently in London by

an investigation that the "submerged tenth" of the population was not the rural population which had come into London, but it was the population born in London under modern conditions. The countrymen who come in to fill the lower walks of life in our cities contain enough vigorous blood to fight their way over the bodies of the weaker men and women of the city. Official corruption grow space in such a life. In the midst of this the church is corrupted by the power of the rich and conservative and i asleep with its traditions.

I am not a pessimist. I do not believe in the triumph of evil. I have not drawn this dark picture because I am in de spair, but we must face the facts. The city today is destroying the character and the manhood of the nation. The modern city as at present constituted does not produce men and women capable of really fighting the battles of life seriously and to a successful issue. The modern city cannot exist but for the blood that pours into it from our rura districts, and this blood is consumed from day to day in this fiery furnace of a corrupt and corrupting life. You cannot point out to me today in a single great city of America a solitary man born under the conditions of modern city life whose influence counts for any thing in this nation's life today. Phillips Brooks was born in Boston

but he was born in Boston fifty year: ago, and Boston was a straggling coun try village at that time as compared with the Boston of today. The modern city. as at present constituted, does not pro duce men. It cannot produce men. I they are born within it, they cannot b reared to vigorous manhood. The forces that destroy character are overwhelming as compared with the forces that build character. The doors that open to destruction are a hundred to one that open for life. I do not believe that there has been enough manhood born and reared in our modern cities within the past gen eration to save a single one of them from hell for 24 hours, if that salvation depended upon the capacity of that man hood for organization, for direction, for production.

DANGERS OF THE MODERN CITY. am not a pessimist, but facts ar facts. I believe in the race, I believe in its future—but what race? The modern city threatens the future of our nation's life. The smoke and dust and fumes dark and threatening, full of disease, and of ein, and of death, that rice today from these great centers of our life, form a dark cloud whose threatening storm must burst upon the nation with awful fury in the future. That which is worthy to live will live. Truth will tri umph. God will reign supreme. The question is, Will you be in that triumple I believe that the hour is come in which Christian manhood in these rapidly de veloping centers must take a firm stand and draw the sword of the righteousness

of Christ and defend its strongholds if we are to save the people. Mothers write me from country towns to look after their boys and save them. I tell you it is next to impossible. The forces that tend to destroy character in New York city are a hundred to one. We fight against an army that is overwhelming, and we fight with children's toys. We are playing with issues, and our enemies laugh at us in our helplessness. With our delicate white ties and our clerical cut clothes we are trifling with the great question of the salvation of a people, of generation, of a race. There are times when Christian manhood should take a firm stand. Only in such a stand can the people be saved. Our enemies are capable of persuasion. The devil in the modern city is a Turk in spirit.

Sir Charles Euan-Smith, the recen British envoy to Fez, in the empire of Morocco, had a perflous experience in the anti-Christian riots of last July. The mission house had been attacked. The windows were smashed with stones. It became unsafe to venture in the gardens. As Sir Charles was giving the necessary orders for the defense of the mission, an embassy from the sultan appeared and implored him to go at once to the palace. Courier after courier, mounted on magnificent Barbary horses dashed up, repeating the summons. Bending at his feet, they declared: "My lord, we pray thee to hasten. Our lord beseeches that you come to him. He will neither eat nor drink nor sleep nor have any peace until you come to him. Our lord languisheth for the light of your countenance." No less than 20 of these messengers delivered their dramatic summons on the way.

The sultan met Sir Charles in grea agitation." "Your life is in danger," he said. "Your wife and your people must come immediately to the palace. The populace is greatly excited against you. I can no longer protect you. Come tonight and sleep here. In the morning I will-send a thousand soldiers to escort you to the cos st." "Your majesty is mistaken," replied Sir Charles coolly. "My life is not in danger. I am in your majesty's safe keeping." "I am powerless to pro-tect you," cried the sultan. "If you return to the mission, you will be killed. 'Perhaps I am to be killed," replied Si "The mission may be massa cred, but there will be another Britisl minister in Fez within a month, who will be accompanied by a staff as well equipped as mine and better, for," added the minister in deliberate tones "then the minister in deliberate tones, "the there will not be a sultan at Fez."

It is needless to say that Sir Charles and the mission were protected. The men who were responsible for the riots were beaten and imprisoned. The pasha who urged the mob to stone the British vice consul was fined \$10,000. He crawled on foot and placed the money at Minis ter Smith's feet. He swore on the Koran be had not incited the riots. His guards were flogged before the palace. And Minister Smith gave the money to the poor of Fex and rewarded his faithfuser and and addiers.

So the great soldier of today has but to face the devil in his stronghold, draw his sword and defy him, and the victory will be his. The hour has come, if the future of the city is to be Christian, when we must overturn and overturn, an with scourge and sword drive out the forces that now make life impossible The prophecy which Dr. Strong uttered in 1885 today rings in our ears with more startling emphasis than when h first gave it utterance. It is well to read it again. Referring to the inevitable cri sis which the forces of evil are bringing to pass in our modern cities, he says:

"When such a commercial crisis hat closed factories by the ten thousand an wage earners have been thrown out o employment by the million; when the public lands, which hitherto at anol times have afforded relief, are all ex hausted; when our urban population has been multiplied several fold, and our Cincinnatis have become Chicagos, our Chicagos New Yorks, and our New Yorks Londons; when class antipathic are deepened; when socialistic organiza tions, armed and drilled, are in every city, and the ignorant and vicious power of crowded populations has fully found itself; when the corruption of city governments, is grown apace; when crops fail, or some gigantic 'corner' double the price of bread; with starvation in the home; with idle workmen gathered, suilen and desperate, in the saloons; with unprotected wealth at hand; with the tremendous forces of chemistry within easy reach, then, with the opportunity, the means, the fit agents, the motive, the temptation to destroy, all brought into evil conjunction, then will come the retest of our institutions, then will appear whether we are capable of self govern

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